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SELF-ESTEEM AND AGGRESSIVE BEHAVIOUR:
A PILOT STUDY.

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CHAPTER 1INTRODUCTION TO, AND AIM OF THIS PAPER.

"That man is an aggressive creature will hardly be disputed. With the exception of certain rodents, no other vertebrate habitually destroys members of his own species. No other animal takes positive pleasure in the exercise of cruelty upon another of his kind" (A. Storr, 1968 p. ix).

It is a sombre fact that man is the cruellest and most ruthless specie that has ever walked on earth. We recoil in horror when we read the daily newspaper or in a history book of the atrocities committed by man, but as A. Storr puts it: "....., we know in our hearts that each one of us harbours within himself those savage impulses which lead to murder, to torture and to war." (p. ix).

Our warranted concern with this phenomenon is portrayed by the tremendous amount of research in this field which can be sub-divided into two distinct categories. The first category consist of those that emphasize nurture in their attempt to gain a deeper understanding of human aggression, of which the behaviourists and social learning theorists are staunch supporters. Underlying their concern and endeavour is the personal belief that aggression is attributable to environmental factors. In short, they maintain that humans are not aggressive by nature and if one follows their argument to its logical conclusion it would allow for a sigh of relief and inspiration. Their research results indicate that well deliberated methods of control would most certainly result in the extinction or near extinction of aggression.

The second category consist of those, notably the psycho-analitic school of thought, who emphasize nature in their understanding of human aggression and do not allow themselves the naivety of projecting aggression into environmental conditions and situations. In short, they argue that aggression is innate and serves a particular function in the psychological development of the human being. It is their contention that aggressiveness supports the individual in his drive towards independence.

The aim of this paper is to present both stances and to broaden the perspective by introducing a view that straddles both nature and nurture.

Following this view, of whom Rollo May (1972) is a strong supporter, to its logical conclusion would indicate that aggression is the result of nature as well as nurture and that it serves the function of re-establishing a sense of worth and significance that has otherwise been thwarted. Finally, this paper sets out to prove that aggression and violence "feeds on a low self-esteem and self-doubt" (Toch. 69, p. 212).

CHAPTER 2AGGRESSION ELUDES CLEAR DEFINITION

To understand human aggression is a difficult task because it is a term used in so many different senses. It covers a wide range of human behaviour, from the red-faced infant squealling for food, the judge committing a person to thirty years in prison for robbery, to the wife that feels neglected and threatens to commit suicide in order to gain her husband's attention.

One of the reasons for the difficulty is that there is no clear dividing line between those forms of aggression that everyone deplors and those which we cannot disown if we are to survive. Even on the academic front they are not able to arrive at an agreement in their views of this phenomenon and the major point of contention regards the origin of aggression. There are, broadly speaking, three major movements, one that believes aggression results from adverse environmental conditions, one that believes aggression is a form of behaviour which is susceptible to principles of learning and then, perhaps the most controversial, those that view aggression as innate and necessary for survival.

Proponents from the different theoretical orientations present very strong, and one might add convincing, arguments in support of their views. If one is to put faith in the belief that aggression is either learned like any other form of behaviour or the result of environmental factors, then the optimism that it could be reduced or even be extinguished is understandable. However, the writer does not see the matter as simplistic as that and he is of the opinion that one can only look at ways of reducing or eliminating aggression, if the latter is at all possible, once the Janus-faced nature of this phenomenon is clearly understood and last, but not least, accepted as an intrinsic part of the human being.

In a famous passage where Gibbon, quoted by Storr (1969) writes about 'The love of pleasure and the love of action', he clearly recognizes that the most deplorable manifestations of aggression share identical roots with valuable and essential parts of human endeavour. May (1972),

an existentialist, states that the origins of power is also the origins of aggression, for aggression is one use - or misuse - of power. The concept power would be defined at a later stage, but for now it would suffice to understand that May regards power as essential to all living things and that civilization can be seen as a result of that power.

2.1 Towards a definition of aggression.

From the emotional point of view aggression is seen as the outgrowth of the emotion of anger.

An insult or comment that hurts deeply results in anger (or could) and the next logical step appears to be an act of aggression, physical or verbal, in retaliation and to alleviate the tension caused by the arousal of anger. A very young child who has not yet acquired the ability to tolerate frustration, provides a clear example of the emotion of anger and resulting aggression (Middlebrook, 1974).

Another perspective proposes that one look at the motive behind an act that is aggressive in nature. A punch directed at a person that misses its target is as aggressive as the punch that actually finds its target (Moris 1985). It is the intention (to hurt) prominent in both acts that defines it as aggressive. However, the motives behind aggression are often ambiguous, for example, the helpful friend that conveys a malicious remark that someone else made about the person illustrates the difficulty inherent in this perspective on aggression. (Middlebrook 1974).

Due to the ambiguity inherent in the emotional and motivational definitions of aggression, psychological researchers have redirected their focus towards the behavioural approach, since emotions and motivations are subjective in nature and are therefore not scientifically measurable.

Buss (1961) defines aggression as a "response that delivers noxious stimuli to another organism" (p. 3) and all that is necessary, is to determine whether the behaviour is hurtful or not.

This definition too has its limitations, for, what is hurtful? To classify all harmful behaviour into one category could obscure important different motivational and emotional antecedents. For example, the pain and discomfort caused by the dentist is ultimately benevolent. Storr's (1968) criticism is that laboratory studies of aggression is to situational orientated and removed from life as it is lived.

The Latin root of the word aggression is *aggrēdi*, which means 'to go forward, to approach'. Primarily this means to approach someone for counsel or advice. Second, it means 'to move against' or 'to move with intent to hurt' (R. May, 1972). May argues that aggression consists of the endeavour to seize some of the power, prestige or status of the other person for one's self or the ideas to which one is devoted. "Aggression emerges where overt conflict also emerges" (p. 149). Whether the criteria of overt or covert behaviour should be attached to the definition also appears to be debatable as Scherer et al (1975) points out that vivid fantasies aggressive in nature are also regarded as aggressive, regardless of it being verbalized or acted out in reality.

The writer takes a stand together with May (1972) who holds that deeds of violence are performed by those who are trying to establish self-esteem. It is inherent of man to defend his self-image and to demonstrate that he is significant if circumstances have it that he experiences a sense of non-being without power, status or prestige.

In real life emotional, motivational and behavioural factors operate together and it would be unwise to attribute aggression to any single factor, let alone attempt to disown man from behaviour that is necessary for his own emotional and physical survival. Finally, another reason why aggression eludes clear definition is in its origin of conjuncture. It is a reaching out, making contact either for friendly affirmation of oneself and another or for hostile purposes and the writer hopes to indicate that the latter is a result in the event of the former failing in its purpose.

2.2 Theoretical perspectives on aggression.

Theoretical perspectives on aggression have taken on many forms, but most seem to fall into three distinct categories where aggression is attributed to (1) innate urges or dispositions, (2) externally elicited drives, or (3) present social conditions combined with previous social learning. The writer would like to add a fourth category where aggression is understood as the result of nurture as well as nature.

2.2.1 Aggression as instinctive behaviour: The psychoanalytic approach.

In his earlier writings, Freud held that all human behaviour stems from eros - the life instinct. The libidinal energy that stems from eros is directed towards the enhancement, prolongation and reproduction of life. In this context aggression was viewed as a result of the frustration or blocking of libidinal impulses.

In the aftermath of World War 1, Freud took a somewhat gloomier position regarding the nature of aggression and proposed the existence of a second major instinct - thanatos the death force. The energy derived from thanatos is directed towards the destruction and termination of life.

If the death instinct is to express itself in an unrestrained fashion it would imply the rapid termination of life. The result is a continuous conflict between the two major instincts and through displacement the energy of thanatos is directed outward, to others. Due to this defence mechanism the major task in child rearing is to direct aggression towards socially acceptable objects or through socially acceptable means. (Baron 1977).

Within this theoretical framework man is faced with two options. He either has to continuously assault others or face his own ultimate destruction. The writer believes that this view errs to the opposite end of the behaviou-

ral perspective (to be discussed shortly). Man is not passively driven by innate forces but has the ability to choose and can therefore be held responsible for his actions.

2.2.2 Aggression as instinctive behaviour : The ethological approach.

Konrad Lorenz (1966) maintains that aggression stems from an innate fighting instinct that humans share with other organisms. In his study of coral fish, he observed that aggression is primarily directed towards the other specie, rather than the own specie. This fighting instinct has followed the long course of evolution because it has yielded many benefits. It allows for adequate food resources, ensures survival of the fittest in order to maintain and secure the future existence of the breed, and establishes a stable 'pecking order' so that the older and wiser ones may lead.

Evolution has also been responsible for reducing inappropriate intra-specific aggression which would otherwise result in the extinction of a particular species. Inappropriate intra-specific aggression refers to the killing of others of the same species. The redirection of aggression into harmless channels is evident in the habits and rituals of animals of the same species. Lorenz goes into great detail concerning the threatening rituals performed by shelducks in order to avoid direct physical conflict. In this way, man too, has developed certain appeasement movements like, for instance the smile and the handshake. Certain human activities, for example, contact sport, also allow for the redirection of aggression into harmless channels. However, Hind (in Otten, 1973) contends that man lives in a society which does not allow adequate outlets for the harmless display of aggression.

Why is it then that unlike virtually every other animal, human beings engage in fatal assaults against one another?

Lorenz suggests that apart from an innate fighting instinct, all organisms possess inhibitions against attacking others of their kind. The strength of these inhibitions vary directly with their capacity to inflict serious harm on their victims. The lion, which is adequately equipped with natural means for killing other animals, possess very strong inhibitions against attacking one another. Mankind is regarded as a less dangerous organism with weaker inhibitions. Especially, in man's early history, he possessed only tooth and fist, which were unlikely to inflict serious harm and he was therefore less restrained in aggressing against another. However, with technological progress placing increasingly devastating weapons in the hands of mankind, the absence of inhibition becomes increasingly dangerous. However, man's inhibitions did not increase together with his capacity for developing awesome weapons.

In this framework, where Lorenz (1966) regard "aggressive energy as spontaneous" (p. 41) and which accumulates with the passage of time to seek release, man is unable to escape his own aggression. The future existance of man becomes bleak in view of the fact that the present society does not allow adequate 'outlets' and the capacity for violence (in the form of weapons) is steadily outrunning our innate, natural restrains against aggressive actions.

The same criticism aimed at the psychoanalytic approach applies here, where the emphasis is on the negative dimension of aggression (i.e. the intention to hurt) only. The positive dimension (i.e. to approach for counsel or advise), which allows for amicable and authentic contact between people, is neglected. One should first, direct one's attention to both aspects of aggression and not forsake the one in fear of the consequences of the other and second, understand aggression as a relationship phenomenon between individuals who are free to choose in which manner they relate. May's (1972) point of view accounts for this as far as the writer is concerned. His view straddles both

nature and nurture. But, let us first consider those perspectives that emphasize nurture.

2.2.3 Aggression as elicited drive.

During the Vietnam campaign, American soldiers massacred approximately four hundred and fifty civilians and children at a place called Mylai. The perpetration of this horrific act was attributed to the frustration the American soldier experienced during this campaign where he was doing battle in adverse conditions, lacked sleep, food, medical supplies and in general had to deal with an evasive enemy.

In their research concerning aggression, Dollard et al (1939) came to the conclusion that human aggression stems from various environmental factors that arouse or elicit a drive to harm or injure others. In their hypothesis, generally known as the frustration - aggression hypothesis, they propose that frustration always leads to some form of aggression and that aggression always stems from frustration.

These proposals, however, have not been able to hold their ground under close scrutiny, regardless of their appeal and simplicity. It is in its simplicity that other factors concerning the complexity of human aggression are not recognized.

With regard to the proposal that frustration always lead to some form of aggression, Bandura (1973) notes that aggression is not the only reaction to frustration, but, that a variety of reactions are possible "depending on the types of responses the person has learned for coping with stress and their relative effectiveness" (p.53). The frustration caused by an aversive experience might well lead to dependency, constructive problem solving or withdrawal and resignation.

Berkowitz (1969) by means of empirical study has further

supported the conclusion that frustration does not always lead to aggression. As far as Berkowitz is concerned frustration is not a sufficient instigator of aggression. The presence of an aggressive cue is required. Recognizing this extreme position he qualifies his proposal further: "The emotional state arising from the encounter with the aversive stimulus may in itself contain distinctive stimuli which can instigate the aggressive reaction; but the presence of appropriate aggressive cues increases the probability that an overt aggressive response will actually take place" (p. 11).

The amount and form of aggression in response to frustration is largely governed by appropriate outlets of aggression and once frustration has given rise to the need of it being alleviated, the nature of the environmental stimuli would determine the action decided upon. Berkowitz in collaboration with Green found that a person (with sufficient frustration) is more likely to act aggressively after viewing prize fighters, than he would have if not observing any violence.

As far as the second proposal by Dollard et.al.(1939) is concerned; that aggression always stems from frustration, does not adequately explain the motivations behind the aggression of a hired assassin who is more than likely motivated by money or the satisfaction of sadistic tendencies.

In the psychoanalytic framework aggression is seen as the result of innate tendencies towards violence, whereas in the drive theories, proposed by Berkowitz and Dollard et. al. aggression is regarded as the result of specific environmental conditions. Notably, this is a more optimistic view, since the elimination of these conditions could lead to a reduction in human aggression. However, frustration is such a common place occurrence for most individuals that total elimination seems to be unfeasible and research has also proved that frustration does not necessarily instigate aggression. In conclusion, removing specific sources,

believed to instigate aggression (i.e. frustration) is firstly, unfeasible and secondly, will not insure the total elimination of aggression. It becomes apparent that researchers in this field are attempting to understand human aggression in order to identify ways of eliminating it all together. The writer regards this as a futile endeavour and would, if successful, deprive the human being of those elements that are most important for his emotional and physical survival.

2.2.4 Aggression as learned social behaviour.

From this point of view aggression, like all other forms of human behaviour, is acquired and maintained by means of learning and reinforcement. The most outspoken proponent has been Albert Bandura (1973). "People are not born with preformed repertoires of aggressive behaviour; they must learn them in one way or another" (p.61). The origin of aggression is therefore contained within the environment.

2.2.4.1 Learning through modeling.

Human behaviour is to a large extent socially transmitted through the behavioural examples provided by influential models. Modeling influences play a paramount role in the learning process. If learning proceeded solely through direct experience, most people would never survive their formative years because mistakes often result in fatal consequences. The child observing the behaviour of a parent and the consequence of the behaviour, acquires the behaviour vicariously. To a large extent, the result (of the behaviour) would govern whether the child would imitate the behaviour.

Controlled laboratory studies indicated that children displayed the same aggressive actions towards objects after viewing adults performing aggressive acts (Middlebrook, 1974). However, the mere fact

that behaviour is observable does not necessarily stimulate imitation. Imitation is a selective process and certain qualities that are attributed to the model play a major role. It has been discovered that models with high status, prestige, power and competence command greater attention and are therefore more likely to be imitated.

Learning behaviour through observing modeled behaviour is rarely activated into overt performance if it is negatively sanctioned or otherwise unfavourably received. Brown and Elliot quoted by Middlebrook, has shown that when aggressive behaviour is ignored and not rewarded by nursery school teachers and cooperative behaviour is rewarded, physical and verbal aggression declines drastically over a period of time.

2.2.4.2 Learning through practice.

Laboratory studies with mice have proved that a strong correlation exists between infantile fighting experience and aggression as adult. Fredericson (in Bandura, 1973) found that competitive aggression over food during infancy produced mice that fought over food in adulthood, even when they were not motivated by hunger.

Severe defeats create enduring submissiveness. According to Kahn quoted by Bandura the animal will behave more passively in the face of attack if he suffered defeat as a young animal.

In a study with nursery school children it was discovered that submissive children who retaliate in the face of attack, but unsuccessful to terminate the assault, remained submissive in their behaviour. By contrast, equally submissive children who's counter attacks succeeded in terminating victimization, showed a marked increase in aggressive tendencies.

"The findings show that if aggression, however learned, is positively reinforced, it will become a preferred mode of response". (Bandura 1973 p. 92).

2.2.4.3 Learning aggression under natural conditions.

Within modern society there are three major sources that contribute to human aggressive behaviour i.e. aggression modeled and reinforced by family members, subcultures in which a person resides and symbolic modeling provided by mass media.

Glueck and Glueck, as well as other investigators in Bandura (1973) have found that there is a much higher incidence of aggressive behaviour among children from family environments where parents were criminals or acted with aggression at the slightest provocation.

The highest rates of aggressive behaviour are found in environments where aggressive models abound and where aggressiveness is regarded as a highly valued attribute. In delinquent subcultures one gains status primarily through fighting prowess "The combination of prestigious aggressive modeling with positive reinforcement of fighting and other manifestations of toughness creates the most effective condition for cultivating aggressiveness" (Bandura, 1973. p. 98).

The advent of T.V. has brought modeled aggression to those that would not normally have been exposed to aggression under different circumstances. Several field studies quoted in Bandura have shown that exposure to televised aggression increases interpersonal aggressiveness.

In contrast to the instinct and drive views on aggression, where individuals are either compel-

led by instinct to behave aggressively or forced towards aggression by pervasive external stimuli (e.g., frustration), the social learning theory suggests that aggression will occur only under appropriate social conditions. The attainment of material or social reinforcement will increase the possibility of overt aggression that has been acquired through instrumental conditioning and social modeling. This is a somewhat more optimistic view with respect to the possibility of controlling human aggression.

2.2.5 Aggression, the result of nature as well as nurture.

The debates around aggression have mainly been between those that emphasize nature as motivating factor on the one hand, and those that emphasize nurture on the other hand. Up to this point we have paid attention to both views and to quote May (1972): "What all too often is tiresomely ignored is that these two approaches are not mutually exclusive" (p. 38).

Rollo May regards aggression as part of the basic equipment of mankind which is culturally formed and often culturally exacerbated. In accepting man's inherent aggression he is concerned with the value that it holds for a person. In other words, what does it do for man? "It has long been my belief that understanding aggression and violence requires that power be seen as the basic to the problem" (May, 1972. p 39).

He argues that if power and aggression is removed from human behaviour, one then runs the risk of also removing self-assertion and self-affirmation and continues on to say that if man succeeds in his attempt to rid man of his aggression "it would result in a human race of docile enuchs" (p. 39), which would result in violence never yet encountered before.

It has been said that the origins of power is the origins

of aggression and that aggression is the misuse of power. In psychology the word power means the ability to affect, to influence and to change other persons. The word power is derived from the Latin word posse, which means 'to be able'. In Nietzsche's proclamation of "will to power", he is referring to man's ability towards a self-realization and self-actualization. He is thus referring to power, not in the pejorative sense which is so often the case, but to a person's ability to affect and influence other people. Rollo May contends that if power is neglected in reaction to its destructive effects then certain values that are essential to human existence would be lost.

Thus, power has two dimensions to it. The one dimension is power as a potentiality and the other as an actuality. Power as potentiality is first noticed in the infant who is crying to be fed. He is therefore using his power to affect and influence his parents to take note of his existence as a person with needs. Power as actuality is often seen in the form of force, coercion and compulsion. Both dimensions form an integral part of power and while it would be unwise to identify all kinds of power with force and coercion it would be utopian to try and divorce power from them, according to Rollo May.

The misuse of power (i.e. aggression) manifests itself only once development and aspirations towards self-realization and a sense of significance is thwarted. Since this statement forms the backbone of my hypothesis, I will elaborate upon it further in the chapter on the development of aggression and childhood.

2.2.6 Environmental determinants of aggression.

Other researchers believe that aggression does not always stem from inter-personal factors and is often elicited by environmental factors that are not closely related to the process of social interaction. Research into this field has proven that environmental factors, and in particular,

noise, crowding and heat, are often directly responsible for the occurrence of overt aggression.

2.2.6.1 Noise and aggression.

The noise level in major cities has sharply increased over recent years due to the effect of increasing industrialization. This is noticeable in widespread building operations, motor traffic and the growing air traffic.

Several research findings have suggested that loud and unpleasant noise under some conditions, facilitate the occurrence of interpersonal aggression. Baron (1977) reports an investigation by Donnerstein and Wilson where male subjects were angered and not angered by a confederate (he evaluated an essay they wrote favourably or unfavourably) and were then given the opportunity to deliver an electric shock to him while they were wearing ear-phones which produced bursts of high- and low intensity noise. The results in both cases (high- and low-intensity noise) indicated that those subjects who were previously angered by the confederate reacted with aggression. In those cases where the subjects were not provoked, this reaction did not emerge.

This study, and many others, have led researchers in this particular field to the conclusion that individuals who have been angered or annoyed are more likely to be overtly aggressive in the presence of loud environmental noise.

In conclusion it is evident that noise as a singular factor does not cause human aggression, but does facilitate it under certain conditions. One possible reason that is offered, is that noise induces lightened physiological arousal which, in turn, results in dominant responses.

2.2.6.2 Crowding and aggression.

It is a well known fact that the increase in the world's population within a limited geographical area poses many problems. Natural resources are exploited to the limit which could and in many cases do, inflict irreversable damage on the physical environment. The high population density in large cities and the high incidence of serious crime in large cities inspires one to the conclusion that a strong correlation exists between crowding and aggression, especially if one accepts man as a territorial being.

Ittleson (1976) reports on studies by Hutt and Vaizey in which they observed that aggressive and destructive behaviour in normal and brain damaged children increase as the number of children in the room increases. Lorenz (1966) argues that man, like the animal, has a strong territorial drive which provide essential elements for healthy life i.e. sufficient food, security and identity. A threat to this results in aggression (covert or overt) as a form of protection against overcrowding. Storr (1968) comments: "It is probable that because of wider spacing between individuals, which is usual in the countryside, that rural folks are less tense, more neighbourly, and often better mannered than their urban counterparts" (p. 34).

However, various studies reported in Baron (1977) indicate that "aggression - at least in its most dangerous forms - may not be strongly affected by the density with which human beings are packed into a given geographic area". (p. 134).

To add to these contradictory research results, there are studies that suggest crowding may in fact reduce, rather than enhance overt aggression.

Baron reports on a study by Loo in which toddlers were placed into relatively large and relatively small areas to play. The incidence of aggressive responses were recorded over a 48 minute period and it was found that aggression was sharply reduced by the crowded condition.

Freedman in Baron suggests that crowding, as in the case of noise, acts as an intensifier, depending on the individuals typical reaction in any given situation. If a person normally enjoys the company of others he would act accordingly, while the opposite of an individual who doesn't enjoy the company of others, would be true. Unfortunately his suppositions have not yet been subjected to direct, independent verification. Nevertheless the writer supports this view since it places the phenomenon of aggression back to where it belongs - the individual primarily and secondly, his relation to his environment.

2.2.6.3 Aggression and heat.

During the late 1960's and early 1970's dangerous riots swept through the United States. Many reasons were offered as explanation of which ambient temperature received the most consideration, at least as far as mass media was concerned. Although these suggestions rested on informal observation and "common sense", support was marshaled from a study by William Griffin (Baron, 1977) who pointed out that many people do in fact become more irritable and short tempered under uncomfortably hot environmental conditions.

However, "More than five years of research on this topic by the present author and his associates suggests a qualified 'no' to such questions" (Does high environmental temperature result in assault?) (Baron, 1977. p. 158). Recent research

on this relationship has even suggested that under appropriate conditions, uncomfortable heat can actually inhibit overt aggression.

In conclusion Baron suggests that further research into this field is necessary, since the relationship between heat and aggression is complicated by a host of interpersonal and other environmental factors.

After considering the influence of noise, heat and crowding on human aggression the writer is in agreement with those that recognize the partial influence of these factors with regard to human aggression.

2.3 Aggression in childhood.

In this chapter the writer turns to the role of aggression in the development of the child.

The psychoanalysts, and notably Melanie Klein, argue that aggression is the positive drive towards separation and independence. This drive to explore and master the external world; to attain independence, is noticed in the infant who becomes capable of crawling (Storr, 1968).

Due to various factors i.e. the hazards of traffic, electricity, gas, staircases, etc., the exploratory behaviour of the child often has to be curtailed and the dividing line between protection and over-protection becomes cloudy, often in favour of the latter. Storr quotes research which indicate that young children are capable of fending for themselves, more than parents would wish to admit. Many obstructions are presented by over-concerned parents which frustrates the exploratory drive of the child "and one reason why aggressiveness is a problem to modern man is that the natural exploratory urge to grasp and master the environment has perforce to be limited...."(A Storr, 1968 p. 42).

Every child, if he is going to become an adult in his own right, needs to escape from dependency and he does so by gradually demonstrating his power to master the environment, to others and himself. "The more a person remains dependent on others the more aggression will be latent in life" (Storr, 1968 p. 44). For, to be dependent on another person is to be in the power of that person.

Very often children's play have an obvious aggressive content, for example, cops and robbers. Within these games the child has the opportunity to identify with powerful figures, allowing him to explore and experience his own power in a vicarious manner. Parents so often disallow games and toys with aggressive connotation in order not to raise warmongers, but in doing so they are more than likely creating the very personality they are wanting to avoid. Winnicott in Storr says: "If society is in danger, it is not because of man's aggressiveness but because of the repression of personal aggressiveness in individuals" (p. 46).

One is likely to believe that a close analysis of those people that perpetrate the most shocking and violent crimes in our society would reveal an individual with unrestrained aggressive outbursts and a malevolent disposition towards his fellow. To the contrary, these individuals are so too often passive and mild mannered, totally lacking in a past history of aggressive-encounters. Rather than being easily provoked, they are frequently patient and display extraordinary levels of restraint and control. (Baron, 1977).

Analyzing a number of these cases has brought Mergaree (in Baron) to the conclusion that these are overcontrolled aggressors who possess powerful inhibitions against the performance of overt aggressive acts. However, his work doesn't attempt a dynamic understanding of this phenomenon.

In conclusion, the psychoanalytic perspective on the development of the child emphasizes the development towards independence for which the child needs all his aggressive potential to assert his developing individuality. They also argue that

the repression of individual aggressiveness result in individuals that are dependent beings, latent rather than overtly aggressive and the writer feels that the study by Mergaree is in strong support of this. The repression of aggressive potential is also the repression of the potential to be independent. On the surface these are docile and unassertive people but below the surface they are angered by being denied individuality. The writer is of the opinion that Rollo May (1972) provides a broader and more thorough understanding of those people that are outwardly meak, mild and generally lack self-esteem but likewise angered by being denied their aspiration towards independence and self-assertion.

Rollo May is "aware of the dangers of identifying too closely the society with the individual" (p. 44) but also maintains that it is erroneous to avoid a relationship between the two. It is from this perspective that he attempts to understand human aggression and it's development. He proposes five levels of power which is present as potentiality in every human being.

The first level of power is power-to-be, as May prefers to call it. Apart from the definition already attached to this concept, the writer understands it to include the inherent ability the child possesses to become independent. The second phase is self-affirmation which emerges together with self-consciousness. When self-affirmation meets resistance and the child is not able to gain a feeling of significance in his relationship with others, self-assertiveness emerges. This is a more overt and stronger form of behaviour. The fourth phase is aggression, which emerges when self-assertiveness is blocked over a period of time. And finally, if aggression is ineffective "there occurs the ultimate explosion known as violence" (p. 43).

Thus, the child is born with this ability which needs to be affirmed in order for the child to own it for himself. This affirmation takes place during the early months of the child's development. The confidence in being someone of worth is instilled in the child by the mother's attitude and is further

cultivated in the family by loyalty towards the infant.

It is this memory that supports the child towards self-realization and allows him to cope during times of difficulty.

"It is self-affirmation that gives the staying capacity and depth to one's power to be" (May, 1972. p. 138).

This need of self-affirmation is vastly increased by the fact that a human being can be self-conscious. The awareness of being insignificant, deprived of care and love results in shame and sorrow as well as the need for assertion. May argues that a person can never become a self unless he can know it, affirm it and assert it.

The transition from self-affirmation to self-assertion becomes natural in the event of the person not gaining a sense of worth in his relationship with others. It has been mentioned that assertion is a stronger and more overt form of behaviour, implying "Here I am, I demand that you notice me!" (p. 211).

Characteristic of human beings is to seek out opposition in order to practice their own assertion and it is clearly noticeable in the child who says 'no' for the sake of doing so. In opposing the demand from another is not merely a gesture of recalcitrance, as so often the parent thinks it is, but also a test and gesture of individualness.

In contrast to self-assertion, which may simply be a holding fast or maintaining a specific attitude or opinion, aggression is a moving out into the territory of the adversary in order to restructure the balance of power. Aggression occurs when there is the conviction that restructuring can not come about through self-affirmation and self-assertion.

In self-assertion, aggression is directed inward and the conflict is within the person. Aggression on the other hand emerges where overt conflict also emerges. It carries with it the potential of force, which is the primary reason for people being terrified by aggression. The writer understands that initially aggression is a direct overt approach for advise or counsel,

rather than the intention to hurt, which only emerges when all else fails.

Aggression manifests physically, intellectual or spiritually. Physical force is understood well enough. Intellectual aggression manifest in the abrasive argument and spiritual aggression is found in ostracism and ex-communication.

It has been said that the Latin meaning of aggression is first, to go forward or to approach (someone for counsel) and second, to move against (with intent to hurt). The opposite side of aggression is not friendship, but isolation. The positive side of aggression is that it cuts through barriers to initiate a relationship. It confronts others without the intention to hurt but rather to penetrate the consciousness of the other person. The negative side (to hurt) emerges if it becomes impossible to penetrate the consciousness of others concerning one's significance as an individual.

It is because of this negative side of aggression, which has so often been emphasized, that the positive side has been neglected. "One reason is that we assume - delusion though it is - that we can better control it if we centre all our attention on the negative aspects as though that's all there is (p. 138).

Rollo May argues that in the attempt to repress aggression because of the emphasis on the negative aspects, the danger exists that one is adding to the feeling of insignificance, since aggression is the last resort to making others aware of one's worth and significance. Furthermore, he regards the attempts to uproot aggression as the source of violence. "Deeds of violence in our society are performed largely by those trying to establish their self-esteem, to defend their self-image, and to demonstrate that they too, are significant" (p.25). In other words, to repress all aggression because of the negative connotation it carries with it, is to repress and deny the person the opportunity to defend his self-image and to demonstrate his significance, which in the first instance gave rise to his aggression.

To conclude, Rollo May argues that every human being has the ability to become a person of significance in his own right and the support and love of important others during the formative years

are of cardinal importance in this process. If the child is raised with support and loving care it instills a sense of being lovable and worthwhile, which provides the "staying power" as May would put it, to cope with the difficulties of living as an independent person.

However, if support and love is absent during the formative years the child grows up feeling worthless and a person of insignificance. Generally speaking, he would be a person with a low self-esteem. Due to self-consciousness this experience would lead to shame and the natural response would be to assert himself. In the event of this failing, aggression becomes the next step towards demonstrating worth and significance.

It is thus the writer's contention that aggression and violence is to be expected from those that lack a sense of being significant and generally speaking, lack in self-esteem. The work of Toch (1969) is most illuminating with regard to the causality of self-esteem and aggression.

In a study by Toch and his associates they arrived at a typology of the violent prone person. Included in their study were "some of the most dangerous offenders in the state" (p. 7). They contend that it is possible to reconstruct a man from a sample of his violent act since they believe that the manner in which a person reacts to situational provocation is "stamped out of a common psychological mould" (p. 135). Aggressive acts are guided by the needs that they subserve. One of these needs, and they identified a host of them which do not fall within the scope of this research, is what they refer to as self-image defending. In this regard aggression is seen as a retribution against people who the aggressor feels cast aspersions on this self-image. They are people who are extremely sensitive to the implications of other people's actions to their integrity and worth. Toch states "...self image defenders are often conscious of their doubts, of their feeling of unworthiness, and even of their selfdestructive moments (p. 144).

2.4 Ways of controlling human aggression.

Baron (1977) is quite decided in his view that aggression is

not innate but that it is acquired in the same manner as any other form of behaviour, "... it arises, instead, from a complex of conditions that encourage - and stimulate - its occurrence" (p. 269). Therefore, he believes that aggression can be prevented, for behaviour that is learned can be unlearned. He, however, does not deny that complex problems require complex solutions.

What is required is that major changes need to be made in the attitudes and values that are taught to children. Television and other forms of mass media systematically train violence and though there are countless legal and ethical difficulties involved, a change in the content of mass media would be well worth the effort.

May's (1972) conviction is that if attempts are made to mitigate violence it should be dealt with on a level that is commensurate with the problem. To avoid aggressive material being publicized through mass media is to deal with a symptom only. It is not the T.V. that is aggressive, for it to be screened necessitates that it already exists. Removing aggression from mass media is to deny that people are potentially violent, to "break the mirror so that we can remain blissfully innocent of our own destructiveness?" (p. 242).

Storr (1968) and others believe that disarmament is the most obvious step towards reducing aggression. Modern weapons, and notably nuclear weapons, create a distance between the destructor and the result of his behaviour. The faculty of abstraction allows the human being to remove the content of the problem which creates a clinical and impassionate distance. Perhaps the most apt example is the bomber pilot that would drop a bomb from a great distance without any compunction. However, an order to the same pilot to pour petrol over a person and ignite it, would most certainly be disobeyed.

A further preventative measure is a better understanding of the needs of small children. (Storr 1968). It is an accepted fact among many psychologists that childhood deprivation inspires adult hostility which could be reduced once the needs of the



child is sufficiently met. Studies have pointed out that the effects of maternal deprivation can be obviated to a great extent by adequate peer companionship.

The steady increase of the population result in large communities and frustrates the innate territoriality of man (Storr 1968 ; Lorenz 1966) and a greater effort towards birth control has its merit. Storr suggests smaller communities in which an individual could gain a sense of autonomy. To be an unimportant cog in a large machine is to be deprived of aggressive self-affirmation. "The self employed craftsman with a sense of achievement is less likely to be hostile to his fellows than the organization man who feels himself to be nobody" (p. 115).

May (1972) to a large degree takes a stand together with Storr (1968) in this regard, but continues to say that the problem of violence is a present phenomenon and should be dealt with accordingly.

Violence as far as May (1972) is concerned is only the symptom of the disease of powerlessness. By saying this he is referring to the sense a person has about himself of being insignificant, which is the level where the problem of violence should be dealt with. The feeling of significance is the source of self-esteem.

One way of promoting a sense of significance is to promote meaningful communication. Those that communicate through violence are forced to do so, for their rights as human beings are disregarded at other levels. "This is particularly true with members of the proletariat they cannot communicate with the tongue, so they strike in violence" (p. 245). In other words, with words they are not able to penetrate the conscience of others to take note of their significance.

The communication May is concerned with is what he calls authentic communication, without talking down and without patronizing. Thus to communicate is to be open to hear and to talk about human feelings, hopes and desires,"..... where I can share my innermost thoughts, bring out the depth of my own feelings, and

know they would be understood" (p. 247).

When one is able to share one's innermost thoughts and feelings, one feels part of a community where there is compassion for one another. Compassion forms the basis of self-esteem. Therefore, a person lacks the feeling of esteem if his thoughts and feelings are blocked off and regarded as insignificant by others.

May urges a movement towards a new ethic where each man should assume the responsibility for the effects of his own actions. This responsibility hinges upon the realization of the fact that we have the capacity for evil as well as good, both necessary for growth and survival. To deny our potential to be aggressive and violent is to be pseudo-innocent and one cannot deal with the matter in a constructive way if it is blocked from our consciousness, according to May.

"..... life is a mixture of good and evil; that there is no such thing as pure good; and that if the evil weren't there as a potentiality, the good would not be either. Life consists of achieving good not apart from evil but in spite of it" (p. 260). And this is, according to the writer, what distinguishes Rollo May's point of view from others who believe that the removal of the symptom, or antecedents in the environment, would cure the 'disease' of aggression. The 'disease' appears to be incurable and to the contrary deemed necessary for survival in the physical as well as the emotional sense. It is rather the nature of interpersonal relationships that need our attention. The breakdown in our relatedness gives rise to a lack of esteem and a sense of insignificance.

I believe in order to revive our relatedness one has to allow the child in us to explore and meet the joys and fears of living by which means we would become conscious of our idiosyncrasies. However, this is not at all possible if we allow the over-protective parent in us to frustrate the power of the child. Once again, power being the inherent ability and courage of the individual to separate himself from others. But, in order to do so he needs the 'staying power' which is imparted to him during his formative years by parents who feel free to love and care in an unselfish manner.

CHAPTER 3.AN INTRODUCTION TO THE CONCEPT OF SELF-ESTEEM.

The inquiry into the nature of the self has its roots in antiquity but there appears to be no more unanimity among present-day thinker (with regard to the nature of the self) than there were among researchers of the past.

After analysis of the various studies about the self Wylie, as quoted by Bromberg (1976), comes to the conclusion that there is very little merit to this work. The reason for this is due, in part, to the scientific shortcomings of all personality theories that fail to limit their constructs concerning the self. Her criticism is that these constructs are stretched out of proportion in their attempt to cover too many cognitive and emotional processes and subsequently lose their utility for analytic and predictive purposes. Constructs like self-actualization and self-differentiation have not lead to enlightened research.

It has therefor been realized by researchers that fruitful and manageable research problems are only possible once personality constructs refer to specific attributes, of which the construct of self-acceptance or self-esteem provides an example. This construct demarkates the understanding that personal satisfaction and effective human functioning is positively related to it. There is the indication that people with high self-esteem are happier and more effective in meeting environmental demands than those with a low-esteem who tend to withdraw and suffer feeling of distress. While there is no difference of opinion in this regard, many still exist with regard to the antecedents of self-esteem.

William James is quoted by Bromberg (1976) as the first psychologist to provide major insights and guidelines for the study of self-esteem. He argues that one must have clarity about two fundamentally different approaches. One is the self as knower and the other as an object of what is known.

The self as knower is the person that can be regarded as a 'self' by virtue of his actions and behaviour, to which James gave no value for understanding behaviour. This, he said, is the province of the philosophers.

The self as an object of knowledge consists of whatever the individual believes as belonging to himself which includes a material self, a social

self, and a spiritual self. In other words, an individual can be regarded (and would ultimately regard himself) as a self by virtue of his body and material possessions (i.e. material self) or by the views other hold of him (i.e. social self) or by his emotions and desires (i.e. spiritual self). A person then has as many different social selves as there are groups about whose opinion he cares.

According to James a person's self-esteem is determined by the position he holds in the world, which depends upon his success or failures in terms of his values and aspirations. Each individual's conception of his material, social and spiritual self acts as a barometer of self-esteem. A person does not merely measure his achievements by his own values and aspirations only, but also employs communal standards of success or failure to gain a sense of general worth.

In conclusion; the extended self (i.e. social, material and spiritual) and the esteem the individual attaches to that is a combination of self-evaluation and the evaluation of others.

Cooley, introduced the concept of the 'looking-glass self' which refers to an individual perceiving himself in the way that others perceive him. Mead on the other hand differed from Cooley in his view that the basis of self-esteem lay in the individuals capacity to view himself as an object in the same manner that he sees other individuals. The mechanism by which this is done is role taking. It is in this process of taking the role of another that makes it possible to view oneself as an object. (Bromberg 1976).

Mead (in Bromberg 1976) proposed that there are two general stages of development of the self. The first of these stages consist of the individual organizing the attitudes of others into social or group attitudes and i.e. thus became a reflection of that group and their attitudes. His affiliation to a particular group identifies him as an individual that share certain beliefs and attitudes together with others. The second stage is to distinguish oneself from others by doing something which others cannot do or do as well. Thus self-esteem is gauged by comparing oneself with others on the basis of objective standards and not on the basis of affective acceptance or rejection.

For Sullivan, as for Cooley and Mead, the self arises out of social interaction, but unlike Cooley and Mead, Sullivan also emphasizes the interaction of the child with significant others, in particular the mother in his

understanding of the antecedents of self-esteem. At a very early age the child begins to develop a self-concept, which, since he is completely dependent on parents and significant others, is constructed largely out of their appraisals of his behaviour. Through this socialization process the child starts to form a self-concept based on characteristics of the 'bad me' and others of the 'good me' (Bromberg, 1976).

So far the theories of the writers which have been discussed can be embodied in what is known as the 'social interactionists' tradition, or 'mirror theories'. They all, in their own idiosyncratic manner, hold that a person's behaviour takes place within a certain social context and the evaluation of that behaviour, which would directly influence self-esteem, is made in terms of the standards generated by group consensus. In short, the self derives its substance from the social reflections of the various members of the individual's social environment.

An understanding of the antecedents of self-esteem can also be approached from the 'modeling theory' perspective; of which Bandura (1973) is a strong proponent. The modeling theory maintains that the child acquires most of his behavioural characteristics and subsequently his attitudes, through the process of imitating various people in his world. By imitation the child thus identifies himself with certain attributes and acquires them for himself. The mechanism of self-reinforcement links modelling behaviour to self-concept formation.

In review of his own and other's research Bandura states that "people generally adopt the standards for self-reinforcement exhibited by exemplary models, they evaluate their own performances relative to that standard, and then they serve as their own reinforcing agents" (p. 33).

Self-concept; from the social learning point of view, is defined in terms of the relative frequency of positive to negative reinforcements. A negative self-concept is therefore one that has a high frequency of negative reinforcement.

The hypothesis derived from the 'model theory' is that parental self-esteem is positively related to that of the child's self-esteem. The hypothesis derived from the 'mirror theory' is that parental evaluation of the child is positively related to the child's self-esteem. It is

this latter hypothesis that has the most significance for this particular study. Reformulated, this hypothesis might well read that negative parental evaluation of the child is positively related to the development of a low self-esteem in the child and that aggression would be one way in which the child might react under the given situation.

Wylie (in Bromberg 1976) points out that empirical research supports both hypothesis. There is some evidence, she concludes, that a child's self-concept and self-evaluation is similar to what he believes his parents, in particular the same-sexed parent, think of him. On the other hand, behaviouristic orientated research supports the view that self-concept and self-evaluation develops through modelling behaviour.

Cooper-smith (Bromberg 1976) in his study of the antecedents of self-esteem comes to the same conclusion as Wylie by presenting data that support both the mirror and model theories. He has found that the antecedents of self-esteem are threefold in nature i.e. total (or nearly total) acceptance of children by their parents, clearly defined and enforced limits; and the respects and latitude for individual action within the parameters of defined limits.

He concludes from his research that children with a high self-esteem are reared by parents who are attentive and show concern towards their children. They are parents who structure the world of their children along limits that are rational, practical and age appropriate together with a flexibility to allow the child relatively great freedom within those structures.

Well defined limits provide the child with a basis for evaluating his behaviour. These limits serve as a guide to expectations, demands and taboos of a community which clarifies inconsistencies and ambiguities of social behaviour. If rational limits are imbued early in life, the child forms a working definition of his world which allows him the opportunity to cope with his world in a rational and acceptable manner. If he can cope, his self-esteem would be high.

If, however, limits are ambiguous the child would, out of necessity, be more compliant to the will of his peers, be less likely to perceive alternatives and have a lower self-esteem due to his dependency. The writer is drawn to the conclusion that well defined, rational, age ap-

appropriate and flexible limits facilitate the child's need for independence. However, this is not the only prerequisite for a high self-esteem.

Cooper-smith, according to Bromberg (1976) has found that a combination of four factors are also required. They are : acceptance, limit definition, respect for the child, and parental self-esteem. There are two combinations of the above four that occur most frequently - high parental self-esteem and acceptance; and a firm limit definition associated with a respect for individual expression. These findings have also been corroborated by others.

Cooper-smith has defined self-esteem as "The evaluation which the individual makes and customarily maintains with regard to himself; it expresses an attitude of approval or disapproval, and indicates the extent to which the individual believes himself capable, significant, successful and worthy. In short, self-esteem is a personal judgement of worthiness that is expressed in the attitudes that individual holds towards himself." (Bromberg 1976. p 4 - 5). Research, in particular by Wylie and Cooper-smith, provides adequate proof to the notion that a person with low self-esteem has since childhood been exposed to an ambiguous environment in which it was difficult to formulate individual and personal codes of conduct and out of necessity become appeasing and compliant to the will of others. In this process the conviction of personal worth and self-respect is negated, i.e. low self-esteem. A sense of worthlessness and lack of self-respect is in direct opposition to the natural tendency of man to realize his power. Power in this sense refers to the ability to affect to influence and to charge other persons.

What is significant about this phenomenon is that the more a person feels worthless and dependent on others the more aggression will be latent in life (Storr, 1968).

CHAPTER 4.METHOD OF RESEARCH.

This research project is concerned with the level of self-esteem and its relationship to aggressive behaviour.

In order to establish whether there is a relationship between self-esteem and aggression, results gathered from the Rosenberg self-esteem scale and the South African Personality Questionnaire would be compared.

4.1 Purpose of project.

The purpose of this project is to discover whether there is a relationship between self-esteem and aggression. In the literature review on aggression it became evident that there are many factors that form a causal relationship with aggression and that aggression is often a result of the culmination of these factors. However, a theory that appears to address the fundamental aspects of human nature suggests that aggression is the direct result of low self-esteem.

4.2 Sample.

The sample group consisted of twenty three volunteer matric pupils from an English medium high school in Port Elizabeth. Of these twenty three subjects twelve were female. The reasons for selecting this particular sample group are:

- (i) They are all adolescent and therefor at a stage of psycho-physical development where they are likely to be more aware of the esteem in which others hold them as well as their views of themselves.
- (ii) Having consulted Practical Non-Parametric Statistics by Conover (1971) and referring to his discussion on sample sizes, nineteen to twenty-two subjects appear to be adequate for this particular study.
- (iii) No other prerequisites were maintained other than those already mentioned and the fact that a school is perhaps the most suitable source for providing the number of sub-

jects required for this study.

4.3 Psychometrics.

4.3.1 The South African Personality Questionnaire (SAPQ)

The SAPQ was employed in order to identify whether any of the subjects were prone to aggressiveness. The questionnaire was designed by Steyn (1974) to yield a set of scores for personality traits relevant to the functioning of individuals in a wide variety of everyday situations. It contains five bipolar scales which are conceptually independent.

- (a) Social unresponsiveness vs. Social Responsiveness.
- (b) Tranquility vs. Anxiety.
- (c) Amity vs. Hostility.
- (d) Flexibility vs. Rigidity.
- (e) Submissiveness vs. Dominance.

Since this study is only concerned with the Amity vs. Hostility scale, a brief description of a high scorer, in behavioural terms, would be limited to the dimension of hostility. A subject obtaining a high score on the Hostility scale can be described as displaying "feelings of dislike or others, is cynical, distrusted and hypercritical in attitudes, retaliates with little provocation" (p. 2). The trait adjectives for Hostility is ; aggressive, argumentative, quarrelsome, antagonistic, revengeful, hot-tempered, cynical, distrustful, retaliative and unforgiving.

4.3.2 Reliability and validity.

The reliability and validity of the SAPQ was tested by administering it to three different sample groups consisting of a 177 middle managers, 469 matriculated young men undergoing military training and 150 Afrikaans speaking female undergraduate students. The internal consistency co-efficients were found to be satisfactory for such short scales and a remarkable stability was displayed

across three widely divergent samples. For sample 1, the median reliability of the scales was 0,84, for sample 2 it was 0,83, and for sample 3 it was 0,82.

4.3.3 The Rosenberg self-esteem scale.

In order to ascertain each subject's level of self-esteem, it was decided to use a ten-item Guttman scale employed by Rosenberg (1965) in his research on the self-esteem among American adolescents. The scale consists of ten items to which the respondent has to check his answer. There is an equal amount of 'positive' and 'negative' items which are presented alternately in order to reduce the effect of respondent set. Respondents are required to strongly agree, agree, disagree or strongly disagree with the following items:

- (1) On the whole, I am satisfied with myself
- (2) At times I think that I am no good at all
- (3) I feel that I have a number of good qualities
- (4) I am able to do things as well as most other people
- (5) I feel I do not have much to be proud of
- (6) I certainly feel useless at times
- (7) I feel that I am a person of worth, at least on an equal place with others
- (8) I wish I could have more respect for myself
- (9) All in all, I am inclined to think that I am a failure
- (10) I take a positive attitude towards myself

4.3.4 Reproducibility and scalability.

The reproducibility of this scale is 92 percent and its scalability is 72 percent. "These coefficients were found to be satisfactory in terms of the criteria established by Guttman and Menzel" (Rosenberg, 1965 p. 17)

4.3.5 Validity and Reliability.

Since the items in this scale can be labeled as 'logically valid' or put differently, possess a face validity, it was

nevertheless found to be insufficient as far as establishing the adequacy of the scale was concerned. It was then decided to defend the adequacy of this particular scale by associating it with other data in a theoretically meaningful way. The relationship of self-esteem (as measured by this scale) to depression, physiological indicators of neurosis and psychosomatic symptoms was investigated. This investigation enabled Rosenberg (1965) to provide convincing evidence on a 0.5 level of statistical significance that this particular scale actually measures self-esteem and can be represented on an undimensional continuum. The test re-test reliability of this scale was found to be .85.

CHAPTER 5.TEST RESULTS.5.1 Representation and discussion of the results.5.1.1 The South African Personality Questionnaire.

The answer sheet of each subject was scored by employing the scoring key provided for each of the bipolar scales. Since this study is concerned with the Amity vs. Hostility scale only, the results of the other four scales are omitted. The raw scores were then standardized to a nine-point scale (stanine) and are then presented on a two dimensional graph together with the standardized scores of the self-esteem scale.

5.1.2 Ten-item Guttman scale of self-esteem.

In consulting Rosenberg (1965) it was found that he does not divulge his method of scoring each subject's responses. It was then decided to quantify the responses by attributing a score of 4 to a reply that strongly agrees with a positive statement concerning self-esteem and then scaling the scores down by one for each of the other three remaining categories i.e. agree (3), disagree (2) and strongly disagree (1). The scoring is inverted for the negative statements concerning self-esteem. These raw scores are then standardized to a ten-point scale (sten) for each subject and then represented on a two dimensional graph together with the results from the SAPQ.

5.1.3 Two-dimensional representation of the test results.

Consult appendix A.

5.1.4 Discussion of test results.

Each subject's results on both the SAPQ and the self-esteem scale is plotted on the two dimensional graph. of the 23 subjects, 26.08 percent fall within the category of high self-esteem and a high level of hostility. 47.82 Percent fall in the category of high self-esteem and low hostility. 4.34 Percent fall in the category of low self-esteem and low hostility. 13.04 Percent fall in the category of low self-esteem and high hostility.

Low self-esteem; low hostility = 4.34%

High self-esteem; high hostility = 26.08%

High self-esteem; low hostility = 47.82%

Low self-esteem; high hostility = 13.04%

None of these results are statistically significant and therefor excludes the possibility of employing these results to draw valid and reliable conclusions. However, certain trends do appear to manifest itself and are worth further discussion.

5.2 Conclusion.

The results of the low self-esteem/high hostility dimension does not provide adequate proof to support the hypothesis that a person with low self-esteem is prone to aggressive behaviour. However, the inverse of this hypothesis appear to have substance in the fact that the most significant result is on the high self-esteem/low hostility dimension. A large percentage (relative to this study) on this dimension indicates that people with a high self-esteem are less likely to act aggressively. This suggests that a more in-depth study and research of the hypothesis that low self-esteem underlies aggressive behaviour, could yield positive results.

The failure of this study to support the major hypothesis should therefore be attributed to factor pertaining to the design of the study itself. A possible shortcoming of this study is perhaps in the limited number of subjects that do not represent the society at large on a selection of subjects spanning a broader

age spectrum might be required.

Furthermore, it might be advantageous if an extension of this study also includes a method of assessing the subjects defence mechanisms. It is commonly known that aggression is frowned upon by society and academics, especially those in the psycho-analytic bent, maintain that the overt expression of aggression is unacceptable to the individual due to the negative connotation and the possibility of retaliation. Because of this phenomenon individuals are likely to 'defend against' the impulses of aggression manifesting itself in an overt fashion.

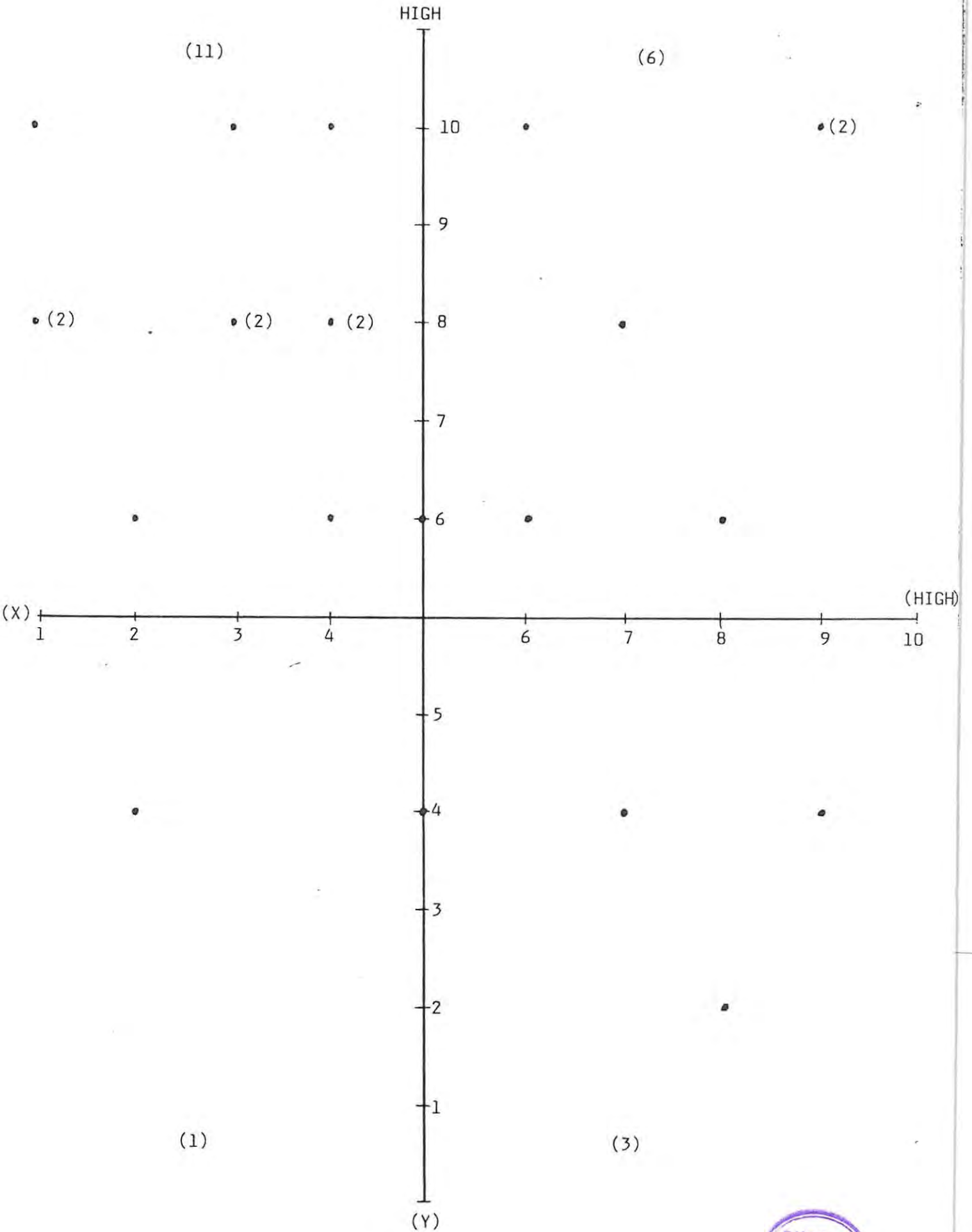
Thus aggression, or the impulses to aggress is present, but adequately defended and suppressed.

This particular study does not tap this dimension and the SAPQ does not provide adequate methods for assessing latent aggression, which might well have been evident.

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X = AGGRESSION

Y = SELF-ESTEEM

